

M 1369

Seattle Washington

March 5, 1968

Must Remain in  
Transcription Room

Has <sup>been</sup>  
not proofed <sup>by</sup> Andy

And then when I say we can start, we don't know what to start with. Any left-overs from the days before, any tasks, any explanations of the third month?

Q: The question is about the third obligolian obligation - and about the third one which you have mentioned to us once is intellectual. And ah, gee, I feel with me that this is a problem. To try do - I dont really know how to go about - working on this - I'm even not sure what it means - intellectual. So. Could you-

Mr. N. Its only a certain section of the intellect that is interested regarding Work, because most of the intellect that we have now belongs to ordinary life. When it is an Being-Obligolian striving, its a different thing. One considers then in the first place any one of the three centers as needed for the other two so that then when we talked about the physical and also the emotional center that during such a time one considers what is really there for the purpose of further Work, and that the way that center should be trained or occupy itself is in relation to that what it should become so that it is useful for man who becomes conscious. That is, when he starts to think about what is his place and what will he do with his life and to what extent is the relationship between him and His Endlessness possible, or alleviate the burdens of His Endlessness, then it becomes part of the Universe as a whole, the first three have to do with the preparation of what a man really should be either from a physical or emotional or intellectual standpoint. So then if you look at your intellect, you become interested in the questions that have a definite value for you that can be useful later on. And the question then for the intellect is not at all what one should do to sharpen one's intellect in order to live a better life on earth, because that belongs to earth, and earth

we leave at a certain time. What we would like to maintain is a part of the intellect that is not destroyed by the laws of earth, or where the laws of earth have no hold on it. So that means that the quality of the thought, or the interest which an intellectual center should have is very much like the consideration of that where we belong, and that it has to do with the maintenance of the Universe as a whole, of which earth is a part and of which we are part of earth, and that in that way one becomes a true representative of -you might say even a child of God, instead of just being a human being. Now it starts of course with the clarification or the purification of one's intellect in allowing the thoughts that have to do with one's place in relation to something that is outside of this earth. That comes in the first place. And that you might say it has to do with the consideration with what Gurdjieff calls the Lights of Karatas. And it brings up then what is Karatas? What kind of a description is there in the book and when Beelzebub and Hassien are on their way back to Karatas, the place of their living, or where they will dwell, what is this Karatas as perhaps a planet or some kind of a heavenly body where Beelzebub again will want to settle down and where he has promised that if he gets there, he will start to explain certain things to Hassein which is not explained as yet on the trip. So when I see the reflected lights of Karatas in my mind, and my mind as it is for that reason a little bit of objectivity as it has a very definite knowledge of a certain kind of something else existing besides the earth. And the first this is, "What is on earth, if one considers earth as a unit, mother nature as a planet then or an unfortunate planet, which is also striving to become something in relation to the rest of its own solar system, but then man starts to consider that what he is now, also in relation to what he should become. And that the reflections of the lights of Karatas simply means that he is interested in what would be for him as a harmonious man, or when he would function and what extent can that kind of a knowledge help him to find his place better?" In the

first place, this kind of consideration starts out with that what is the atmosphere of man as he is now and the purification of his thoughts which go out from him which of course can affect other people, because each person has an atmosphere which he carries with him and into which is fed all the different things that belong to his personality, and of course obviously, it is made up of the feelings. And when it is an atmosphere which has a very definite reason of existence, it has to do with his behavior towards his fellow man, and the rest of mankind. Now the emphasis for the second center is that should become an emotional quality which goes over into the atmosphere and then reaches by means of contact the people the person is dealing with, living with, or with whom he has a certain relationship. And on that basis it is love of mankind which emotionally should be expressed by that. The question of an intellect regarding man he deals with is a question of understanding. Because I can only work with a person when I really understand where he is and the attempt that one should make during this kind of a month is that whenever I have a y dealing with anyone else who has of course his own way of thinking, that my attempt should be in the first place, to understand why he thinks the way he do. That's a very definite task of relationships during such a month to find out from the people that are around one, and are extended to some extent in one's thought of what it is really that happens with the rest of mankind. So the consideration is of questions of how is the world at present time living, and what are different people doing, and what is happening? And including in that of course conditions of the earth, poverty, racial problems, politics, the poor, difficulties of education, so-called progress. All of that is considered by the mind as something that belongs to the wish to understand for anyone many, his particular fellow man. But it doesn't stop there. It forms a basis of an intellectual activity, a consideration aside from that what is needed for ordinary life, it is practically nothing that is carried on simply because it happens to be and it is quite easy and not much intellect is

necessary for ordinary living. A little bit more is necessary for professional work, but even that is very small. At the same time the time that we spend on that what is really important for man from the sense now of the developing of this striving -this third striving- we spend very little time on it. So it means that during such a month one spends much and much more time on those problems. They don't stop with the condition of the rest of humanity. They go further that a man considers himself already as if he is part of the universe or at least part of his own solar system. And then the second month was devoted to the understanding of the planetary influences, this time is to try to understand what's the influence of the sun, and if the person starts to consider this whole question that Gurdjieff brings out of the position of the sun as it is now and the negation or at least denying of that the sun is really the source of light and heat, and if it isn't, as Gurdjieff says, where do we get our heat and light from? What do we now find satisfactory enough for the mind as we have it and to what extent is that what we receive the truth or not? So in the consideration of the sun, you have to consider the moon. Because the moon belongs to man you might say on the other side of the earth and that what is on this side is the sun and the planets are kept in equilibrium because of activities of humanity on earth. What again is man doing with his life? And why is he, considered from some standpoint, like a sheep? Why is he kept? And why doesn't he know? And this is the big problem for this month. Why is man in ignorance? Why can't he see? What his place must be? And one can say its Kundabuffer, or the consequences of it, or the acceptance of certain things as they exist, and the way we believe that they are reality and are not, and to what extent are we affected by the moon as reflected light from the sun? Or what is in man, if he considers his intellect, and particularly the relationship between his own three centers?

And what is a man when he wishes to grow - the result of the relationship of such centers. And what is it that is man at the present time is ninety-nine percent physical body - or ninety percent and let's say six percent emotions or feeling and about three percent intellect. Why is the intellect of such smallness as compared to the tremendous power of his physical center? The relationships of the three centers considers that with the mind as it is now try to find out what is really the position of the mind in thinking and what is the position of the body in doing and that then the accent for ordinary unconscious man is that he pays much too much attention -and has to- to his body, and very little to his mind and that the mind is not functioning correctly. In the first place it is too weak. In the second place it is chaotic. So that if that what is energy in the mind could be directed in the proper way then the mind as it is now, even with the energy that it has, could be much more useful. But what mind does now, the thoughts we are busy with, is all the time interfering with the condition of oneself. In this condition of course we do not know because we leave to the mind even in an unconscious state so many things to decide and then it will go at the expense of the development of one's emotions. In order to clarify it for one's self and to see what is needed and how then in the consideration that one's intellect, one wants to try to develop it in the right way, it simply mean the shifting over of the accent from that what is body to the mind. And as the body now is positive, it should become negative, if the mind is negative it should become positive. And that bring up this whole problem of balance with what is in man as he is now in equilibrium and where is the place then of this feelings? And having spent then the second month in trying to find out what is the proper place for emotions and what is the relation of emotions as man now feels or experiences it and the usage of that - the means by which man could - I've said many times, "Climb up the vertical pole" to that what is a different kind of a level away

from earth, that that equilibrium must not be disturbed because it is the only relationship that at the present time man can have with God. His mind can not help him because it is too small and because it is chaotic. But his feeling is something that is much more pure, even if it is small, it is in quality of a very high degree. So therefore if the shifting of the accent from the body to the mind has to take place, the equilibrium in man will never be disturbed. He should remain in these attempts at Work all the time, an emotional creature, and try to find out what is the emotional factor for him that can give him the chance really to develop and to establish a contact with a higher level. And when that is retained, it is shifting over of the accent from body to mind is not so difficult. In the first place it means the reduction of that what is body in line with what we knew of the first month as consideration of the body and keeping it in health. And that that is the only requirement. And that that what usually is done with the body is giving in much too much to its own little desires. So the third month means I have to have a definite position regarding the necessities of the body and I have to fight against it as instructed by my mind and my mind then begins to function and it is this kind of development that the mind has to do certain things in regarding to oneself as personality which will enable to place the accent more and more on the mind in the way it ought to function and in that sense it prepares itself for the possibility of thinking in the right way about that what is outside of the earth and outside of its own solar system. So the month is extremely simple. It's almost, you might say, it is as a matter of fact, the crowning of the triad of the three centers. It is giving intellectual center the taste, where it should be, and how it has to remain balanced in that triad with the other two centers, and to find its place in relation to that what is emotional developed taking the lead or taking responsibility for having insight or having initiative and to know that that form of intellect will enable the emotion to go out in its proper way

towards God, or away from earth. To what extent you want to consider further what is intellect really should do, it is like a DO-RE-MI going over into 4 and 5 which belongs to a different set. As if the fourth and the fifth are Sol and LA of a new triad which is not completed as yet. Because so far we don't know what is the six of the new triad. The other three - the first three - have to become one in which the intellect becomes predominating as initiative and where then mind is positive, that what is negative of course is the body, as a servant. And where the leader, that is that what becomes the spearhead of one's development is in relation to the mind, the conscience of the emotions. If I say, "If that is one, and the one is finished, the extention of that what is mind should continue to think about, is what is the real place of man whenever he has discovered and be means of this neutralizing force of the emotions he can get away from earth and in that freedom can afford to start thinking about his relation towards God. The fourth and the fifth belong to a different kind of a realm. They belong to man as he is, free from earth, after having fulfilled the obligations on earth for man regarding the three centers, he then enters into a new sphere, and this the relationship is towards God. In the first place, it ends with the relationship towards the rest of mankind. And the fourth, it starts to be, what is my relation to a higher form of being? Alright?

Fred: Just one clarification to see if I understand it. As I understand it then, the emotions are really sort of a leader.

N: The emotions are that.

F: Yeah. And if - I should sort of go - let them direct my pursuance of

N: No they will not direct. They will only furnish the energy. The consciousness directs. The consciousness has the facility of knowledge. No, the mind has a very important part. But it's not the most important. At the same time we can quibble about that because its exactly the same as a factory when you manufacture products and there is management and there is a research

organization and productions and there are sales. And question is always what is most important. If you ask a salesman of course, he is the one who is in contact with the consumer so that therefore -- and the research man will say, "unless I tell you how to make things you will never produce them - there won't be anything to sell". And management says, "If I don't keep track of what we make so that we can sell it, or that we do make but we can sell, you wouldn't have any factory". Who is more important for a man? His mind which tells him what to do, and he cannot do it unless he has force, and the force which comes from his emotions, and he can't do anything unless he has a body to carry it out. So I call it simply that there is a triangle again in which all three points are connected, and if they are harmonious it becomes equilateral. But the triangle as such is of no use unless it is dynamic. So that if there is production, it has to be sold. But if it has to be sold, it has to be produced and managed. To produce it, to sell it, to manage, to produce, to sell, and this way it starts to become dynamic as a force. And every once in a while the consciousness is above, and then the conscience is above, and then the will is above. And it rotates. And there is no telling, after it is going, which is more important. All three are needed.

F: So at one point one will be more dominant and at the next time the next one-

N: That's right. In order to produce a chicken you have to have an egg. And in order to have an egg you have to have a chicken.

Now were there other questions or so - that you remember? Or report of some tasks or things of the immediate future? Last night we talked about new people and their tasks. And now we should talk about the older people. Who have to talk to the new. And that brings up, what is the character of group one? And there are some of you that don't know very much about it and are new, for group one. Group one is always the nucleus in any kind of a place where we have groups. When there is only one group, it is always group two. Because

they are beginning and have not lived long enough and have not as yet a nucleus of understanding so there is no real reason to call them group one because they are not sufficiently united. But when there is a group one, there usually is a group two. And then there is a relation between the two. What is important ? Of course group one. They set the tone. They are made up of people who you might say belong - who know - they they wish to belong and that for them it is necessary to express that belonging and becomes a current that when they really belong to a group that for them there is already for of such value that is already at the exclusion of other interests. That is for the time being, one assumes that that what is Work has an answer to the problems one has or will enable one to derive more understanding if one learns. It does not mean as yet a full commitment. That is one is not -from many times one is not convinced that what is Gurdjieff's only way but one is willing to give it a chance to consider it for the time being the one way that one wishes to try. Those in group one have to be very clear about that particular fact. Because you are not pursuing several things at the same time. You have singled out this kind of Work from among all the different efforts. It does not mean that you cannot remain interested in a variety of different things, which of course can have a meaning, but, they have not satisfied you if you have chosen to try to Work on yourself. And if you're not in that position as yet, you're not of group one. Let's assume that you now know and that you are. And that you put all the different other interests in the second or the third place or perhaps already quite a bit away from you. The concentration for some time is in the real attempt to Work to the best of your knowledge. And you have to give it a certain time length. Honest, for six months or a year, whatever would be appropriate, for that kind of an attempt, at the exclusion of other things that otherwise might influence me, and which perhaps could affect me in a certain way, where it is negatively, I don't want them. I keep them in the background, because later on all the

knowledge, all the experience you have had in your unconscious life, will help you, but it has to be put in the proper place, and you only will know after you have become much more objective regarding your past. So in the first place, this kind of commitment sometimes one tries it not knowing what group one means, sometimes people are allowed to come in to find out and then its a question of honestly, but its a question also of those who are older in Work to tell what is right and what is wrong, and you must never be surprised if some people who belong to group one for a little while are asked to stay away. If that happens, it is for their benefit. It is not because they are not wanted. Everybody who is honest and wishes to Work is wanted in a nucleus. But for the time being, they, not knowing enough about what takes place, and trying it out then, you may not even feel at home yourself, and for that reason I say you have to be quite honest. Because it's not a question of satisfying your curiosity, its not that its a certain order, as a matter of fact it isn't. It places much more responsibility on you, and for yourself you will find out it is much more difficult to be really a good member of group one. In group two there is not such checking up. In group one there is, very definitely, a checking up of each member on each other. Many times this is forgotten. Because I think that each person in the group one has an obligation to make sure that the others also belong to group one. And in the first place, it belongs to such people who when they Work are willing to talk about it, and to try to straighten out whatever may be the difficulties in their trying when they are Working. And in the second place it has to be quite clear that the principles of Work are understood. And that therefore anyone who makes remarks which can not be understood by someone else belonging to that group, that they have a right to be interrogated or rather that each person has a right to ask and to question to find out. What is this that you mean? What is your definition? My definition is this, let's get together and straighten it out. Much of that kind of a conversation I've suggested many times and it is

of course not done because one is so afraid of hurting each other's feelings. You have to learn to understand that it is really essential for the life of a nucleus. And unless you are to have the daring and the willingness really to come to grips with that particular problem you will always be hanging around half-way somewhere in between superficiality and actual . And it is not right. Because it is not right for this reason. Whenever you have new people who as an obligation of teaching. That is, I have to tell, what is Work to new people. You have to understand the place of new people. Where they live. You have to be flexible. You have to be adaptable. You have to be willing to try to help. You are not in a group one in order to show off or to tell how wonderful they are. Their relation towards new people is entirely different from the relation of new people towards the older ones. There is a relationship of as if - older brother and sister to their younger family. That kind of a relationship simply means that one is loving them for the sake of that kind of a relationship and that you wish to help because you happen to have a little bit more superior knowledge. Or at least more understanding or in any event more maturity. So don't consider it lightly. Its very important to have this as a unity among the people in group one. So that they are presenting to the others, and there has to be a constant influx of new people, as a requirement for group one to get them. It is a requirement for each member when they bring any new person to your other group that they remain responsible until such a person is accepted by the group as a whole as belonging to group two. Until that time, you are responsible for such a person because you brought them. Think twice before you bring a person. You must make sure that it is the right kind. You don't want to lower the level when you once have established among yourselves a nucleus of a certain level of Work and you cannot afford it because it is already difficult enough for yourself to maintain the level. And to maintain it in the presence of those who

love to agree and have no interest in wanting to find out what Gurdjieff really means. You have a terrible time and you should not have that terrible time. Because group one is a group of people who are . They have an aim. Each person understands that aim. They strive towards it. It's a non-natural aim. It's an aim for the purpose of humanity to find out who is in that sense as human being, able to understand the rest of humanity. It is for you yourself. It is for you and your soul. It's for the building up of something so that you could become harmonious. But it also means that when you are doing this and you are together in a group, and you are together with new people, your manifestation is the one that is going to teach. Not your words. Your words are necessary in order to have a little clarification of what is meant by Work. And then the others can go ahead in accordance with such instructions. And then when they have question you can answer them in accordance with the question. But how you teach is simply dependent on how you are. To what extent that you can understand the others. To what extent that you can efface yourself. To what extent that you can remain clear. To what extent you're not going to be involved. And never get angry or lose your temper. Unless it may be absolutely necessary for the maintenance of Work. Or that perhaps by mistake someone happens to come into the group who doesn't belong there at all. Then of course in such a case one has to be quite strong. But as usual it happens of course that when people come and they are so-called screened then you can expect that they have the proper attitude and then it is up to you to teach by means of your behavior. Your consideration, the way you talk, the adaptability to their way of living, and the understanding that is needed in order to link up whatever you are going to say and whatever is represented by a question and it can be attached to that level where they are. What I'm saying is extremely difficult. Don't think that you learn it easily and don't fool yourself because many times when you know a little bit about Work

and you want to say it you already assume that you know more than enough and you can say - it is so clear to you - and that therefore someone else must understand it. And many times of course they don't, you become involved and identified with your talk and before you know it you're in an argument of some kind or you are in self-admiration with yourself and you have lost entirely the purpose of Work. The purpose of Work in these kind of stages of group one in relation to group two is simply that you become for them, a help. And that in helping them you grow. Now the accent of group one is different - we have no new people. Of course it's like a much more sacred place. In such a meeting you let your hair down and you remain honest. You try to formulate as well as you can, and you relate only your experiences. And you relate as much as possible, all of it. Don't consider the question that someone else will not understand you. You owe it to everybody to tell. Let the misunderstanding or the non-understanding come from them. If they say, "I don't understand it but - you're saying it therefore I will accept it as something that occurs to you or what you experience"- it's enough. Don't keep things to yourself when it has to do with the possible development and the formation of a soul of yourself. It is all the same for everybody. The building of a soul is always recorded with quite fundamental architectural rules. They don't differ. They do differ a little bit in building blocks because that is your personal interpretation of things. But as far as the house is concerned, that what becomes living quarters for God is always the same. All it has to be is a house, and a protection in the form of a roof. And perhaps to exclude cold weather. So don't be - almost I call it - stingy. You must tell. Because Work has on different people, different effects. And it does not matter at all if there is something that you consider so secret for yourself that it is too private. A very few things that are so private. Most of the things one can in honesty discuss. And of course it means that whenever it is discussed it remains sacred with everybody else. And if that is not in existence then group one is not as yet sufficiently

grown up. The striving should be towards that kind of an openness. I know what I'm talking about, I also know how difficult it is, and don't think that we in New York or wherever I happen to be, we reach that kind of a level. Sometimes it's tremendously difficult to get there and the wish has to be there all the time and we are all of us human. When I see the struggles that now New York is making with five or six little groups that they have, and the difficulties that are presented to the different people, but what we do have at the present time is a cooperative effort in which different people who belong to different groups go to other groups without any question. In which different people who now are so-called leaders or mediators or managers of a group go to another group in order to find out what are they doing. Without wanting to find out what is wrong, but simply to find out what are they doing ? So that one can profit. And for me seeing it from this distance and getting some statements and a few letters there is a tremendously satisfying result of something that is starting to grow now, and sufficiently grown up already to have as I say six or seven little groups - and they vary in size and they vary in different people and they have different caliber, different ways of talking, but they are all serious without doubt. I think later on, what we will do is to disseminate such information for the benefit of all groups. And the sooner we get set up in the barn, and there will be more possibility of that kind of ordinary physical activity, of taking care of such tapes and mailing and all the rest, there will be tremendous distribution of such things to everybody who wants them. And then every group will be - I call it - with that what they will receive. And will probably not be able to get hold of all of it or even to digest it. And to be honest, I won't care at all. Because it is there for anyone to take to the extent that they can. Exactly the same as I know that I go ahead all the time in meetings and talk and talk about a variety of subjects and I know that one gets tired. And I know that at the end of the meeting that after ten subjects have been discusses you will remember only

two or three and the rest has passed by because you're so tired you couldn't be interested and you couldn't take it. I know that. My aim, as you know is to get everything down in some form or other so that I don't have accuse myself when I die that I haven't done all that I can do. And that it is there in tapes I hope, my God, that it will be useful and that it can be useful at the present time and maybe an awlful lot will have to wait until later. It is there that is my aim to make it there and at the proper time with index and all the different things we're trying to do now will become available for those for those who are looking for something to which they will try to have a viewpoint, not an answer, I'm not fooling myself. I know what there is in such things. It's only an indication of a certain direction and then it is up to each person again to verify with their own experience and to see what is right for them and what perhaps is not right as yet or even maybe wrong for them at that time until they can find with enough discrimination what they can take and digest and to leave alone at the present time what, as yet, cannot be digested. This brings up another question. Group one becomes responsible for activities in a group. The burden is not carried by one or a few people the burden is carried by all of group one with the help even with some people of group two and work has to be divided. It cannot be carried by one man or two or even three. When you grow and I hope you will grow because indications are now for that kind of growth. Work of that kind has to be shared index has to be shared. Subjects to be discussed where you find them. Transcriptions, activity and arrangements for physical work. Whenever you do go out on some kind of a picnic everybody shares in preparing and taking care. Transportation, cars, utensils, sleeping bags, I do not care what it is provided that everybody feels that it is also their business as if it is partly you own you have to take care of and don't leave it all the time - I have in mind Andy, naturally, because Andy is taking a tremendous load and of course I know Ross is helping, Thelma is helping but Andy is the one who is constantly what tapes has become and listen to it and record and make a little bit of a note somewhere and takes of

several things. I'm not familiar enough with the detail of what you're doing, I'm only talking about the principle and the principle applies everywhere and it applies in New York as well as here or in Boston or Sanfrancisco. It is the carrying out the activities with understanding. It's, almost I would say , everybody knows what the other person is doing and that your attitude is correct even if you cannot do it because of other work that at least the willingness is there and even at times it can be discussed. This is sometimes the need of a discussion for people in group one and the responsibility they can take. It goes without saying that you have to grow much more. The more people you will have the more chance there is for different questions and the more necessity there will be for the adaptatation of yourself to different ways of life and understand where new questions come from regarding Work and that for Work you become much more open minded in certain directions where All & Everything contains all the facts for everyone. So you have a great deal of work to do and, of course, continue with tapes and whoever there is that can take over a little bit of that kind of listening or attention that I must give it you treat that person whoever it may be in New York and who I will ask to help me with the Seattle group or these two groups or whatever group you will have that you will get from such a person also some help. I see in this, I've said it before, not groups anymore separated from each other - I see a growth of a movement for which a foundation has been made and where is now a question of feeding at the proper time in the proper way and that if we can work together and share it that then the Barn becomes the symbol of a central point so that could become an organization without befining the organization and that it is built entirely on free will. It is built with a wish that certain things should be maintained and that naturally part of one's daily life goes into thoughts of this kind. Why should you spend this much time on your ordinary economic life? Why should you be bound so terribly by ordinary affairs of this world? Why isn't it possible to spend much more time - I know what is needed for a living and for earning enough money and to have to spend

your time too much for certain things that you - to have to earn - but at the same time also where is the time for God? How much you think he considers you? And only to the extent that you are willing to consider him. Only to that extent will he ever know that you exist. There is a point in which time is energy has to be spent for that purpose. When it's below that particular point God does not know you. And don't make a mistake about that. But when it's above it, God will know. Because you forced him. You forced him to consider you because you Work and every once in a while he has to come to the window and see what Work is being done. And if you Work he will find out who it was that tilled the soil. This is an assurance that you must know because it's the definition of life. It is that what exists as life everywhere and always. And it only takes on this form as a human body and in loosening and gradually becoming free from the form that then one has a certain understanding when this freedom is sufficient to be able to leave the body that then one enters into the kingdom of heaven. In heaven there is no bondage. There is a little bit of a form of a different kind which also gradually disappears but it is a tremendous difference to go from 48 laws to 24. Much more difference between that then between 24 and 12. Because once you get out of this place which is FA in the cosmic scale you have a chance to go up to SOL-LA-SI. And I wouldn't say it is easy but it is something that is much more logical than is subject to the initial possibility of reaching SOL. When one starts on the road with Kesdjan, and sails in that ship you have to go through the difficulties of counter-currents which is FA. And when you once reach the real planetary level and then with the planetary level already have developed a certain form of consciousness, I don't say it is easy sailing, but it is automatic that you will reach SOL and you will reach it as a result of the friction that you have to go through in order to cross over this bridge. And to the amount that you suffer and the amount that is represented by your wish to overcome it, that will

determine the amount of momentum - energy of movement - that you will have to reach SOL. And that will strike the note in your consciousness. And with that as a note struck, it will start to flow in the direction of LA and SI. I say automatically. Because that is the idea of a beginning note which becomes fundamental for a triad. So we are in a difficult time as human beings. And there is no maybe about it and there is no way out. Than only to continue to Work. If one acquires the habit of Working, if one lives with it, if you get up with it, you go to bed with it, it is with you during the day as a variety of different times, it stays with you during the night. It will then help to guide your dreams. I've said it before. It will make the dreams more reliable so that in that as a dream and your freedom from a certain amount of bondage, it will be like a prophecy of that what you know will happen and can happen. And you will be able to verify it in your ordinary experience. But it has to be your dream. For yourself. It never applies to someone else who appears in your dream. It only applies to you. So there is your program. Group one and group two. There is a great deal of Work that has to be done. From my standpoint it is an absolute necessity. I don't think I will ever hesitate as far as the importance of Work is concerned. That is, hesitate in telling. I will tell up to the point of becoming fanatic. But fanaticism is foolish. And I don't want to be a fool. But I want to be very strict. Very honest. Very exact. Very sincere. And in that way simply tell in very simple words, this is the period ahead. This and year of activity. It's a good year because of the difficulties that we will have to meet. And don't be afraid of it. Don't have any fear about your own death. Just Work. There is still time. But you have to take it. Tomorrow we go to Portland. It's a difficult problem - that Portland - at the present time, it's a little burden to Andy. Whatever you can do as a group to relieve him or to help him - do it. Support Andy in that. I think Portland will also grow. If we are clever enough

to find what is the best direction. We talk about it tomorrow. Eugene is too far away from here and it will be covered at you know by Ron from San Francisco. There should be other groups in Washington. I'm quite certain that there are many people even if they are one person in a certain place, even because of correspondence you might hear. Even because of a little bit of a certain kind of publicity you still have to learn what it is. It doesn't mean you just put an ad in the paper. Maybe there is apossibility of finding out where father and mother lives. And maybe friends who might be interested. Or what comes from different section of this state or Oregon. That you really could be more alive and open to it and really start consider it with all the different people you are getting now, they have relations somewhere. And why shouldn't you talk about Work when there are stupid fools who can talk about Leary - why shouldn't you talk about Gurdjieff? So Portland, Eugene, San Francisco, a little bit more work there perhaps in Big Sur, Los Angeles, San Diego, probably a new group, and then New Mexico, Dallas, Pittsburg, New York. Work is cut out. Work has to be done. Lots of Work, really. No let-up. It shouldn't be. One can continue. A little extra effort. A little bit of a conversion of one's desire into an activity and not to fall asleep and not allow it. Because there is Work to be done. The world is sick. And it will die. Many parts will die. But what can be saved now, and what should we try to do? We who claim that we know something about freedom? And about objectivity - and the reality of life. And sometimes we dare to say, "His Endlessness - have mercy on us". So let's Work. Do all you can.

Good-Night.

*Andy*

Must Remain in  
Transcription Room

MI 372

7W March 12, 1968 Berkeley Group I & II

So tonight I said we will play a tape from one of the other groups. You must realize that there is, of course, a very definite reason for it and it has nothing to do with criticism of your own groups, because each group goes through a certain period of growth. In the beginning sometimes there is a great deal of discussion, also enthusiasm. Then gradually that peters out and then it has to be substituted by that which is actual experience. And then it can be maintained because there is a great variety of such experience. But also there are lapses and one becomes a little familiar with each other and partly you know what someone else is going to say and maybe since you know it and perhaps you don't like such a person too much, you get a little bored. And it always shows. And sometimes because of coming regularly to a meeting the interest also wanes because it becomes a little bit of a habit. And it is very difficult to bring to a meeting all the time the way you should come, that is, full of expectation of something that you should take home with you. And if that isn't there and it happens a few times, then of course you are disappointed and perhaps you consider then that you shouldn't come. But then we do come out of partly a little habit, partly because you don't want to show others that you have less interest or whatever the fear may be that makes you come and then you come half-heartedly. And that is the growth of each group. Until finally something is established like a nucleus. And this nucleus still has to maintain it; and then it can maintain it; and it doesn't matter so much anymore how many people there are because the nucleus takes care of that. You are not at that point yet. It takes quite some time,